

...THE...  
**CONVERTED CATHOLIC**

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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**EDITORIAL NOTES.**

**P**ERSONAL work for Christ is the privilege of every Christian. All who believe with the heart unto righteousness have heard His voice saying "Come unto Me," and He has blessed them with the fulness of knowledge, the sum of all that man can know—"To know Thee, the only true God, and Jesus Christ whom Thou hast sent." Human learning and scientific studies can never give certainty. But when the Christian can say, "I know Whom I have believed," he has knowledge that cannot be taken away by the assertions or opinions of others. Our God is faithful to His promises, and we are persuaded that He is able to keep that which we have committed unto Him.

As surely as our Lord has said to every Christian, "Come," so does He say, "Go and tell others." He is calling them by the voice of His followers. There is no greater happiness than to win a soul for Christ, to save a soul from death. "Brethren," says the Apostle James, "if any of you do err from the truth, and one convert him; let him know that he who converted the sinner from the error of his way shall save a soul from death,

and shall hide a multitude of sins." Paul told Timothy that by converting souls and continuing in sound doctrine he would save himself and them that hear him. We cannot all be pastors of churches and missionaries and formal teachers of religion, but everyone can be a witness for Christ and give a reason for being a Christian. Every difficulty in the way of winning souls and testifying for Christ will be removed by Him who said, "Lo, I am with you alway." The Holy Spirit is given unto every believer who will let the light that shines from the Cross into the heart radiate and illumine the path of others. When Paul turned to the Gentiles from the unbelieving Jews (Acts XIII:4-6), he quoted to them Isaiah, "I have set thee to be light to the Gentiles."

"And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." So it will be with the Catholics when they hear the Gospel. Then naming the name of Christ and not that of pope or priest or sacrament or saint, they will know the Saviour and depart from iniquity.

**Converted to Christ.**

The first Christians were converts from the Hebrew Church. The first Protestants were converts from the Roman Church, though the Jews, who became Christians might well be called Protestants from the manner in which they protested, after the example of our Lord Himself (Matt. 23), against the errors and evil practices of the hierarchy in the Hebrew Church. Protesting Jews and protesting Catholics heard the voice of Jesus saying, "Come unto Me and I will give you rest." They were led by the Spirit of God to come out of darkness into light, and they did not put that light under a bushel. They rejoiced that they were counted worthy to suffer shame and persecution even unto death for the name of Christ.

Those first converts and those of Reformation times were active zealous Christian workers who spread the good news of salvation by faith in Christ among their neighbors and acquaintances. They did not rely upon ordinances or sacraments for union with God, but told the story of the Cross and of the Resurrection with such earnestness that men saw it was not mere description but heart experience, and many believed. So in our day will there be great results from telling the old, old story. Many will believe the witness who says, I know, and, like the Bereans, will receive the Word with readiness of mind.

**The Word of the Lord Shall Prosper.**

The great difficulty in personal Christian work is unwillingness to seem aggressive, to interfere with others in their personal affairs. But

this can be overcome by prayer for guidance and by remembering how the spoken word of another or the printed page influenced our own lives. Every one can look back and recall the kindness of some friend who showed an interest in the salvation of souls. To speak the word for Christ in thankfulness for what He has done for us and in love for those who know Him not may seem to be a task to the natural man, but it is a privilege and a joy to the Christian. Roman Catholics are not more unapproachable than others in this respect, when they learn that the controversy is not about churches or forms or words that lead to disputation. It is always a surprise to our Roman Catholic friends who call at Christ's Mission that the conversation or conference does not hinge on discussions about church authority or sacraments or "means of grace." The person and work of Christ gains their attention, and when they know Him and what He can do for them if they will let him enter into their lives, the quarrels of theologians over vain words have no interest for them. These disputations questions will be settled by the truth as it is in Jesus.

The results of such testimony may not be apparent at the time, but the good seed has been sown and the fruit will come by and by. The Word of the Lord will not be void.

**Hierarchical Pretensions Rebuked.**

Archbishop Farley, the successor of Archbishop Corrigan, in New York, is asserting himself. He is a typical Irish ecclesiastic, blustering in his small pompous way, devoid of culture or learning, unlike Dr. Corrigan, and a dabbler in low politics of

the Tammany Hall variety. He has made several speeches lately outlining the policy of his Church in this city. His demands are as follows:

Public money for the Roman Catholic schools.

Public money for Roman Catholic libraries.

The suppression of schools and missions conducted by the New York City Mission and other Protestant societies for the children of immigrants, especially Italians. He warns and threatens the prominent and rich men who support such institutions, naming several of them.

To his demand for public money for Catholic libraries the New York *Tribune* replies in an editorial protest which, it says, is "the expression of a patriotic American sentiment which will be indorsed by every citizen who values the principles on which our country is founded."

To Archbishop Farley's complaint that "the public libraries contain books which Roman Catholics may not read," the *Tribune* replies: "Then let the people who fear to be contaminated by reading the objectionable works avoid them or depend on their church or sodality libraries, which are carefully selected by men who know what the faithful should or should not read. But a Roman Catholic library established or supported by public funds is a plan which will not be sustained by public sentiment."

We commend those words of the *Tribune* to the officials of the public libraries and Y. M. C. A. reading rooms, especially in New England, who will not allow THE CONVERTED CATHOLIC to be placed on the tables of those institutions.

#### The Archbishop's Shillalah.

The success of the preaching and teaching of the Gospel of Christ among the foreign population, that is the Roman Catholics, of New York, is attested by the wrath of Archbishop Farley as manifested in an interview with a reporter of the New York *World* last month, and copied in the Roman Catholic paper, the New York *Freeman's Journal*, of January 24. He said: "We have plenty of proof that there is an organized movement to seek Protestant converts among Italian immigrants in this city. I could give you the names of prominent millionaires who are supporting the movement.

"I will not do so, but I will give you an article which contains some of the names and which gives the facts of the situation completely."

He handed the reporter a paper published by the Jesuits.

The names given in the Jesuit magazine, the *Messenger*, to which Dr. Farley referred, are Morris K. Jesup, John D. Rockefeller and others.

The Archbishop "showed indignation and aggressiveness," as he continued to say: "I wish to give notice to these gentlemen that they are wasting their money."

He hopes by intimidation like this to prevent the wealthy Protestants of New York from supporting missions for the conversion and enlightenment of the Italians and other Roman Catholics. The late Archbishop Corrigan, though not less vindictive, as we could personally testify, had more tact than is displayed by his successor, who ought to be ostracised for thus shaking his shillalah at the heads of New York Protestants who are zealous for the salvation of souls.

### Creeping Into Houses

The wheels of fashion never whirled around more briskly in New York city than this season, according to the reports in the press. And simultaneously with this mad whirl is the entrance of Roman Catholics into what is called "Society." Many of the young millionaires have married Catholic women who have set the pace at a lively rate. The fathers of those young men were American Protestants who became leaders of commerce and finance. The Catholic wives are spending their money in a manner that has caused thinking people to say that degeneracy has fallen upon society. In former times the Jesuits were noted for creeping into the cabinets of kings and the houses of statesmen. Now they are found in the houses of the millionaires whose wives have been trained by the "holy fathers" and the "pious nuns." The Jesuits can no longer excite war against Protestant nations. But they can destroy Protestantism in other ways. They are never idle, and they never forget. They have been beaten back, and they can be beaten again. But it will be after a hard fought battle for truth and righteousness.

### Rome's Losses and Gains.

In no country in the world is the Roman Catholic Church making such progress as in the United States. It has suffered great losses here—Miss M. T. Elder's 20,000,000 of ten years ago could now safely be estimated at 25,000,000. Bishop McFaul, of Trenton N. J., said at the funeral of Bishop Wigger, in Newark, January 10, 1901: "We (Roman Catholics) are now about one to five of the en-

tire population of the country. But it is sad to think that our losses have been very great. If we had been able to preserve the faith in all immigrants and their descendants, we would number close upon one-half the population of the United States."

This, coming from a bishop of the Roman Catholic Church, may be accepted as an official statement of the losses sustained by the Church of Rome. But that it has gained in material prosperity and political power cannot be denied. Its progress, however, has not been marked by the uplifting of its own people so much as by the concessions of Protestant employers and public men. Last month we copied from the New York *Sun* the statement that the proprietor of one of the largest department stores in this city and of another in Philadelphia had given \$3,000 and a costly set of athletic goods to the rector of the American (Catholic) College in Rome, who was here on a begging tour for his institution. A few years ago the Catholic papers announced generous contribution to the Paulist Fathers from another Protestant gentleman in this city, who is prominent in Christian work. As the special mission of the Paulist Fathers is to make converts to the Roman Church, the incongruity of this contribution from a Protestant is apparent.

### Accommodating Protestants.

Roman Catholics of position and wealth do not make large contributions to their Church. Dr. Conaty, the rector of the Catholic University in Washington has recently resigned because he could not get funds for the institution from wealthy Catho-

lics. The brewers and liquor dealers would contribute if he asked them, but though he would accept their voluntary gifts he would not dare to beg from them, and they would not give without solicitation. Archbishop Farley and other high priests and the monks and nuns have no scruples on this score.

While all is grist that comes to the Roman Catholic mill, the favors, gifts and contributions of Protestants make glad the hearts of the bishops and priests. In that most illuminating book on "Education in Ireland," published in London last year, the author, Mr. Frank Hugh O'Donnell, M.A., says:

"I was for many years a Member of Parliament. Mr. Parnell, with whom I had been very intimate, came to me one day and said: 'Look here, O'Donnell, the bishops have asked me to take up their Irish University question. Why on earth? I really know nothing about it.'

"'Perhaps that is just why,' I replied; 'they are satisfied to know that you are an accommodating Protestant.' The firmest supporter of clerical autocracy in Ireland, and just the most dangerous enemy of lay Catholic rights is what I call the accommodating Protestant. I was put early in my political career on the track of this obliging person by no less competent an authority than a Catholic Bishop still living. Talking about candidatures, his lordship suddenly remarked:

"'You must know, Mr. O'Donnell, that we Bishops have very much better reason to be pleased with a Protestant candidate than with a Catholic one. The Catholic Member of Parliament, because he is a Catholic, will

often insist upon views and opinions that are very unsatisfactory to us Bishops, and will give a lot of trouble, pretending to know as much as ourselves. Now the Protestant member is none of that kind; he comes to us and says:

"'My Lord Bishop, I know nothing about Catholic questions, and I regard your lordship's as the guardian of your flock and proper authority on those matters, whatever your lordship decides I shall always consider to be the Catholic view.'

"Now, Mr. O'Donnell," summed up the most reverend prelate, "that is much more satisfactory to us Bishops."

That is the sort of Protestant, adds Mr. O'Donnell, who is most acceptable to the Roman Catholic Hierarchy everywhere.

#### **Injury to Intelligent Catholics.**

Probably those Protestants who aid, encourage and help the bishops and priests by money and influence do not consider that they are doing the greatest possible injury to the Catholic people by welding the chains that bind them to superstition and spiritual slavery. Roman Catholicism was cast off by the fathers of those accommodating Protestants who now say in practice it is good enough for the Romanists of our day. Every Protestant who aids and encourages the high priests of Rome deprives Catholics of the opportunity of escaping from that Church and coming into the liberty wherewith Christ hath made His people free. Intelligent men and women everywhere throughout the United States are learning by sad experience that there is neither strength nor

progress for the moral and spiritual life in the Roman Catholic Church, and they earnestly seek a way out of it. But the door that has been opened by the Son of God for the vilest sinner is shut in their faces by those "accommodating Protestants." The complaint of Mr. O'Donnell is justifiable. He is a Catholic who has not left his Church. It is not his intention to become a Protestant, but to continue a Christian as best he can in his present surroundings. Though hampered by the "accommodating Protestants" he is doing the best kind of Protestant work in his present course. Those of us who have come out of Rome altogether respect and admire him for his bravery and courage; and we sympathize with him with a "fellow feeling" that is derived from a similar experience with the Protestant friends of Rome.

#### **Roman Catholic Officials in the Philippines.**

Archbishop Ireland and other Roman Catholic high priests are chuckling over the appointment of John T. McDonough to be a Justice of the Supreme Court of the Philippine Islands. Mr. McDonough is a trusty Roman Catholic who is supposed to have done good service for the Republican party in New York in his efforts to manipulate the "Irish Catholic vote" and the "labor vote" in the interests of that party. He was Secretary of the State of New York, but was not renominated at the last election. Now he has a life tenure of a National office at a salary of \$7,500 conferred on him by President Roosevelt. Doubtless he has all the qualifications of a good Judge of the Supreme Court or President Roosevelt would not have ap-

pointed him. But as a Roman Catholic he cannot lay aside his religious affiliations when considering cases that may arise in connection with the Friars' lands in the Philippines and the contest for the possession of the churches between the Independent Catholics and the Roman authorities which Governor Taft has left for settlement to the Philippine Courts.

With Judge McDonough on the Supreme Bench and Judge Smith, another Roman Catholic, at the head of the Education Commission in the Philippines, the Protestant missionaries and the Filipinos who want to renounce the Roman Church will not be free from anxiety. They have a hard time of it now, and need the prayers and support of American Christians in their herculean efforts to Christianize the victims of the cruelty and superstition of Spain and Rome. More appointments of this nature may gain Catholic votes for the Republican party, but what about the Protestant vote of the United States? That constitutes ninety-nine-hundredths of the strength of the Republican party, and even a slight defection would be a menace to the success of the Republican ticket at the Presidential election next year.

#### **The Roman Catholic Vote Increasing.**

Efforts to win over the Catholic vote to the Republican party will be more strenuous now than at any period of our history. For fifty years that vote has been solid for the Democratic party. But though a considerable factor in itself for the last twenty years it was small in comparison to the whole vote of the United States. Now, however, the Roman Catholic population is said to

be 18,854,000, including 6,566,000 in the Philippine Islands, 733,000 in Hawaii, and 953,240 in Porto Rico. As there are several millions of voters in such a population, they are "worth looking after," to use the language of the politicians, and the party managers will court the favor of men like Archbishop Ireland more assiduously than ever. There is no disguising the fact that the "Catholic vote" can be bought and the highest bidder will get it. In that sense there is no Protestant vote in the United States, and we thank God for it. But there should be union among Protestants who perceive the danger of Roman Catholic domination in our Government. All history tells us what Rome rule leads to. We do not want it in the United States, and it behoves the people to tell the politicians so in language that cannot be misunderstood.

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### The Roman Church Always the Same.

The great hope of the Roman Church in this generation is to obtain the balance of power in the United States and in Germany and England. With wolfish eyes she beholds the material prosperity of those Protestant countries and she is hungry for the prey. The Pope and his advisers know that they cannot obtain the prize by their own strength. They count on the alliances they can form with "accommodating" Protestants. In all conditions of life these alliances are being formed. Politicians surrender to the "Catholic vote" and to "federations," employers and the mistresses of households yield to the so-

licitations of their Catholic servants for contributions for the various Church enterprises, the Waldorf-As-toria and other great hotels and public halls are opened for euchre parties for the benefit of this church or that convent—\$20,000 went into the treasury of one church as the result of a euchre party in the Waldorf-As-toria this season. The patrons as well as the owners of that hotel are Protestants. For the benefit of the Protestants who yield to this alliance with the Church of Rome and surrender to her demands we quote the words of a distinguished clergyman of the Church of England, the late Canon Melville, who said:

"Make peace, if you will, with Popery; receive it in your Senate; shrine it in your churches; plant it in your hearts. But be ye certain, as certain as there is a heaven above you, and a God over you, that the Popery thus honored and embraced is the very Popery that was loathed and degraded by the noblest of your fathers; the same in haughtiness, the same in intolerance, which lorded it over kings, assumed the prerogative of Deity, crushed human liberty, and slew the saints of God."

It is the boast of the Roman Church that it is always the same. Granted so far as this characterization of Canon Melville's proves it.

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### Converts from Rome.

The *New York Observer*, January 22, 1903, had the following item of religious news mingled with the record of other events of Church life and progress in the various denominations:

"A devout Roman Catholic, of Ogden, Utah, has found her way out from the superstition of Rome, which so separate the soul from the joy of a direct relation with a personal Saviour, and has united with the Presbyterian Church. The lady referred to has served as the president of the local Women's Christian Temperance Union. Now that her eyes have been opened, there is no danger of her going back into the twilight of Roman Catholicism."

We continue to receive accounts of the conversions of Roman Catholics in all parts of the country. So many Catholics quietly unite with the various Christian churches and only a passing reference is made to their previous church relations that it is accepted as a matter of course that they will be "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," and no public mention is made of such conversions unless the persons have occupied an official position in the Roman Church. In their new relation they "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone."

#### KIND WORDS.

A venerable minister in New Jersey writes: I have been receiving THE CONVERTED CATHOLIC for some time, and have often wondered whether I was indebted to the publisher or to some unknown friend.

I can truly say that I have not only enjoyed the Magazine very much, but have learned a great deal from it.

It would not be right for me to receive it without making acknowledg-

ment, and I often wish it were in my power to send you a generous contribution for your noble work.

I must say that I admire your bold and manly presentation of facts and statements of personal knowledge and convictions that you relate from time to time.

You are doing a great work and giving out an immense amount of information that must have much influence for good. I can readily understand that both you and your work are heartily disliked by the Roman Catholic Church, and also by no means fully appreciated by the Protestant world.

I cannot but believe that THE CONVERTED CATHOLIC, like leaven in the meal, will work to the accomplishment of great things in the cause and Kingdom of the Blessed Master, in the deliverance of souls from the captivity of ignorance and superstition.

You will never know in this world the far-reaching influence of your words and work. But they will live long after you shall have passed away, and the issue of all will meet you as a grand and glorious surprise in eternity.

Would that the membership of the Christian Church appreciated more fully your noble work done in the face of many discouragements and oppositions, and would lend a helping hand according to the measure of their means and opportunities.

Please accept the small contribution I send, and may the Lord abundantly bless and prosper you in your work for the Master, for the truth and for souls.

Yours fraternally,

Rev. A. F. T.

### CHRIST'S MISSION WORK.

Busy and hopeful has been the work of Christ's Mission last month. The resolution to stay "down town" in the present locality has been ~~taken~~ against the wishes of the members of the congregation who have moved "up town." But there are many churches up town, and the number of churches and missions down town is diminishing. Those that remain have large endowments or are sustained by people of wealth. Though Christ's Mission has no endowment nor wealthy patrons its usefulness as a center for the work it is doing has not diminished. The work is harder, that is all. But hard work is a good thing in this world, and every Christian is taught to "endure hardness," as Paul exhorted Timothy. With a cheerful spirit much can be done that would be very hard for one sitting in grumble corner.

Though the regular congregation has been diminished by the up town movement, the miscellaneous inquirers and callers at the Mission are as numerous as ever, and the message of hope and trust in the Lord has the same effect in the present time as formerly. Probably in no other church or mission in the city is there so much inquiry about matters relating to the Roman Catholic Church and its interfering and meddling in the affairs of people in all conditions of life. Protestants who have been beguiled by the Paulist Fathers call at the Mission to relate their sad experience in going over to Rome where they found "the Church" to be the home of every superstitious practice instead of the fold of the Good Shepherd. For one prayer or aspira-

tion of the soul that they were taught by "the Fathers" to offer to God the Saviour, they were urged to say ten prayers to the Virgin Mary and this and that dead person whom the curia has labeled "saint." When questioned about the personality of these "saints" there is the densest ignorance on the part of the dupes of the Paulists. The remedy in such cases can be applied only by the Great Physician who is able to save all who come to Him with an honest heart, a believing mind and a trusting soul. Inquiring Catholics are directed to Him, and when they know that they have direct access to Him who has all power in heaven and on earth they do not need the priests or their incantations.

A fine-looking, intelligent man, who for ten years had been a priest of Rome and a professor in a large institution, with a Government certificate as a teacher, was cordially welcomed to the Mission. He said priests everywhere were losing faith in Romanism. They want Christianity as found in the Bible. They want the Gospel of Christ that has brought light into the world. What they have in the Roman system is darkness rather than light, and many are groping in that darkness in their search for light. It was a hard saying to this priest that such men must come out of that darkness before God's light will shine on them. "They have so much to lose," said he, "Profession, position, public respect, the love of family and friends."

"But they gain eternal life and a quiet conscience and the respect of all good people," he was told.

"True," said he, "and that is why I have come to Christ's Mission."

## THE RELIGIOUS STRUGGLE IN FRANCE.

BY AUGUSTINE BAUMANN, FORMERLY PRIEST OF THE PASSIONIST ORDER,  
HOBOKEN, N. J.

THE English press has a strange way of appreciating the mixed political and religious movement in France. Some of the most important London papers describe it as an outright religious persecution, a disgrace to modern civilization, and a proof of the absolute degradation of France. England is, at the present day, a country where liberty is certainly enjoyed on a wide basis. At least, Englishmen have persuaded themselves that there is no country in the world where liberty and toleration are so extensively enjoyed by the people. They are proud of this real or supposed fact, and exhibit themselves as bearers of the gospel of religious and political freedom.

"Even the Anarchists, as long as they do not attack our own Government, find a free shelter and tolerance among us. The best way to conquer fanatics of any kind, is to give them full freedom to follow their whims and to put their crazy notions into practice. We have tried this for more than a century and found it working splendidly. Why does not every country imitate us, and abolish all restrictions on opinions and practices, however absurd they may be?"

Such is the language which one often hears in the company of Englishmen. In consequence, they look with unspeakable contempt on the action of the French Government against religious orders; they call it persecution, fanaticism and ignorance worthy only of a semi-civilized nation, and of the days of the Spanish Inquisition. It is possible that some

generous-minded Americans look on the question in a similar manner, and feel puzzled why a country so progressive and enterprising as France should bother itself about religious orders.

Only a short time ago I spoke with the able correspondent of the London *Daily Telegraph*, one of the most prosperous English newspapers. He had just written a long, violent article against the French policy on the religious question. I asked him how it was that he, who had lived more than a score of years in France, and who ought to know the conditions of the country well, could take such a view of the situation.

"Do you not see," I said, "that the monks are everywhere in league with the aristocracy?"

"I think it is perfectly natural on their part," he answered. "It is because the nobility are the staunch supporters of religion. The aristocracy and gentry of England are the pillars of religion, and the clergy in the country are everywhere in close harmony with them, for the good of the people and religion. I consider it a glory for the French clergy to be identified with their aristocracy, for the latter are the only pillars of religion in France, and without them France would become an absolutely atheistic country. To root out religion from the hearts of the people of France is the very object of the present irreligious combination that is governing them."

This, I believe, represents the opinion of the great majority of respect-

able Englishmen. The *Telegraph's* correspondent, by the way, is a very religious man and a sincere Protestant. But in spite of his high position as Paris correspondent of one of England's greatest papers, his remarkable talents as a writer and his otherwise able judgment, I begged to differ from him. His opinion that there is the slightest similarity between the state of things in England and the conditions in France, is absolutely erroneous.

England, in the first place, broke away from the yoke of Rome centuries ago, and ever since then has been free to develop her own institutions on the basis of real personal freedom, though even then this development was accompanied by many lamentable internal strifes and civil wars. France, on the contrary, has never been able to thoroughly throw off the yoke of Rome. That immense and powerful church with its doctrines of absolute submission and restraint on liberty of thought has been striving all these centuries, tooth and nail, to retain possession of France. Its strong hierarchical power has always been exerted to the utmost in France against the liberties of France. The liberal aspirations of the more enlightened French people have been counteracted and often crushed by the stolid, superstitious and ignorant masses of the French peasantry, which the Roman Church has always used as a counterpoise against the progress of French emancipation. In this the French aristocracy and clergy have always been leagued together. It was thus that the Reformation was crushed in France after desperate struggles. At the only time when the French nobility to some extent

separated itself from the clergy and leaned toward liberal opinions, a sudden change took place, and an era of peace seemed to dawn. This was immediately before the great revolution in 1789, when, if the leading patriots had not been immediately threatened by aristocratic Austria, Prussia and England, half the excesses committed might have been avoided and an era of liberty and tolerance might really have begun.

After the restoration, the clergy of the Church of Rome used the very excesses of the Revolution as their greatest argument against any plan of tolerance, and held more religious processions and thanksgiving ceremonies in one year than had been indulged in during half a century before. The repeated attempts of the French people to throw off the yoke of both the despotic monarchy and the superstitious clergy failed, owing to the fantastic fear that France without a Pope and a King could not be governed. Now at last, after more than thirty years of a Republican Government without the record of one war, revolution or civil strife, it has been found that the French people are as easily governed by a Republican constitution as any other enlightened nation. It is true that the nation has been from time to time subjected to severe trials and agitations. But who were the authors of those commotions? None other than the clergy and the ancient nobility, combining their wealth and using their united influence for that purpose. This was the case in 1875, when the law exiling the princes of the blood was voted; when the religious orders made a violent assault on the government of Gambetta in the eighties;

when General Boulanger tried to overturn the constitution; and finally, during the Dreyfus affair and the accompanying conspiracy conducted by the Assumptionist Fathers and their three hundred newspapers covering the country like a vast net.

Let us compare this picture to the conditions in England. Is the clergy of that country anxious to overturn the government? Are the nobility of Great Britain desirous of a change in the constitution and conspiring to suppress Parliament? Is the Church of Rome powerful enough in that country to combine with an effete class of gentry for the purpose of imposing an old-fashioned despotic monarchy on the people? None of these conditions exist in England. That country may therefore well be liberal and tolerant. They have, more or less, the constitution, the government, the civil and the religious rights they want. Their king, their nobility, their clergy and their parliament are solidly united. It is, therefore, absurd to compare the union of clergy and gentry in England with the understanding that exists between the clergy and nobility in France. In England they are united to maintain law and order with the rest of the governing powers; in France, on the contrary, they are combined to attack the government, to overthrow the constitution and are continually the promoters of riots, disorder, and religious and political agitation.

Supposing that England were again in the condition it was during the hundred years after the Reformation, and that it should be disturbed not only by religious agitation, but also by political aspirations to-

ward freedom. Suppose that the Church of Rome were in league with the high and low aristocracy of the land, and powerful enough to threaten to impose a new constitution, and a less liberal one, upon the nation. Would the English people remain quiet? Would they honor a government that tamely submitted to the dictation of some thousands of friars leagued to the effete gentry of the country, and unceasingly scheming to deprive them of the few liberties they did possess? I think not. It is likely, indeed, that they would be far more radical in their measures than the mild government of France. If they acted otherwise they would become renegades to their great leaders and the principles they learned at the time of the Reformation. The fact is that France has been too mildly governed. Its ministers have lacked the energy and courage to attack the enemy in his stronghold. For twenty years it was governed by a milk-and-water party that wished to compromise on all sides, to conciliate both the republican masses and the pretentious nobles and clergy. The latter seized their opportunity, and if it had not been by what some would call a mere chance, in 1898 the French Republic would have been no more. If General Roget, when Deroulede seized his horse by the bridle, had followed him, and led his regiment to the Elysée palace a period of riot and bloodshed and probably a long disastrous civil war would have followed, for which France would have had to thank only the clergy and the despicable remnants of her old nobility.

But why, it may be asked, does the French Government attack the

monks rather than the secular clergy? Because the monks are the most active proselytisers and agitators. The parochial clergy are not so free as the monastic orders. A monk moves about from diocese to diocese, obtains permission to preach and harangue almost wherever he likes; he has friends hundreds of miles apart; his brethren's friends are also his; when a number of convents exist in a country they cover it as with an immense net; the influence of one man can be out of all proportion to his person; he may represent the influence of ten, twenty, or a hundred men. We all know that the influence of the Jesuits has always been far beyond what might be expected from their numbers. France had an example only recently. The Assumptionists, who made such a great stir, hardly numbered five hundred members, of whom only one-fourth were active priests, the rest being young novices or lay brothers. Yet they stirred up the whole country as if there had been scores of thousands of them.

The parochial clergy, on the other hand, are tied to the spot. They cannot go outside of their own dioceses, and are scarcely known even outside their parishes. They are also more democratic than the monks, at least in France; they have to be on good terms, generally, with the local authorities, in order to get their bread and butter. They are also dependent on the working people, who form the great majority of the parishioners, and who would leave their churches at once if the parish priests began to inveigh against the republican form of government which is, without the

slightest doubt, the kind of government that the French masses want. Hence the government has no direct motive for combating the secular clergy, but has every reason to put an end to the enterprises of the monks. The latter find but little support among the common people; they are mainly entertained by the rich and aristocratic classes who are the deadly foes of the Republic. They naturally preach to please their wealthy and noble patrons; and if they conduct schools, they teach their young pupils a contempt for the Republic, which generally remains with them for life.

Imagine that we had, in the United States, some scores of hundreds of institutions where nothing but hatred of the Republic was taught; monasteries and convents filled with enemies of the government at Washington who strove with the aid of a wealthy class of citizens to overthrow not only a democratic or a republican government, but to overturn the Constitution itself and replace it by one which would acknowledge the exclusive supremacy of a small class of men and the supremacy of a certain set of religious doctrines. The American people forming the immense majority would soon call upon the National Government to put an end to such a conspiracy against the public welfare and to silence forever the fomentors of trouble and discord. The French Government is doing only what any respectable government would do in any country. It is not attacking personal rights at all, but it is defending the liberties which the people have acquired.

Paris, France, January, 1903.

**MONTHLY ECHOES.**

From the Protestant and Roman Catholic World.

BY REV. A. MILANESI.

The Gospel meetings at La Paz, the capital of Bolivia, South America, are crowded with attentive listeners.

The evangelical Christmas exercises at Campeche, Mexico, were attended by over a thousand persons.

According to the latest statistics there are in France over 1,200 evangelical ministers of the Gospel.

The Rev. Charles W. Drees, of the Methodist Episcopal Church, dedicated a new building at Guayama, Porto Rico.

Over 700 French Catholic priests are seriously considering the creation of a national church independent of Rome.

The Protestant Bible in Portuguese is under revision by the Roman Catholic authorities for circulation among the peoples of that tongue. May God bless the reading of it, wherever it goes!

During 1902 the Gospel made progress in Argentine. In the district of Buenos Ayres alone it won 550 converts.

It is stated that three years of evangelization work in Turn-Teplitz, Bohemia, have given to the Gospel 1,370 avowed followers. The population is 13,000.

Over 200 children and adults attended the Christmas exercises of the newly organized Italian Presbyterian Sunday school, at Pittston, Pa., in the heart of the coal region.

In Piedmont alone there are no fewer than twenty-seven mayors of cities who are Protestants. This does not sound as if all Italy were Roman

Catholic at heart, as the Vatican and its agents want the world to believe.

The progress of the Gospel among the French-speaking people (Canadians) in this country has been rapid and permanent. There are now fifty-three churches and missions established among them.

Count Eugene Esterhazy, who has been affiliated with the Jesuits since 1885, has left that Order, and has begun legal action to recover 400,000 florins which he deeded to the organization when received into it.

Abbè Paya, until recently parish priest of Trembles, France, in sending his resignation to the bishop, said: "I cannot continue to play a part which has become totally at variance with my convictions."

The last excommunication from Rome has been launched against the pioneers of the Philippine National Church. This culmination need surprise no one. The Roman pontiff used to play this trick with much success in times of yore; but its only effect in these days is to demonstrate that there is some sterling manhood left in those who are honored by the Papal fireworks.

One hundred thousand Polish Roman Catholics have petitioned the Episcopal Church Convention to receive them into the communion of that church. There are over two millions and a half of Catholic Poles in this country, and thousands of them would answer the loving call, "Come out," if American Christians would set missionaries at work to show them the way.

The French State Council has declared that the seventy-four Roman Catholic bishops and archbishops, who signed the manifesto in favor of

the religious congregations, exceeded their prerogatives.

Because of the relentless intolerance of the Roman Catholic ecclesiastics, the Bolivian government has decided to separate the Church from the State at an early date.

"Protestantism is dead," says one Father Pardow, a Jesuit. Not yet, good friend. If you had known the facts of the case with regard to all the continents of the earth you might have substituted "Roman Catholicism" for "Protestantism." We are very much alive everywhere and are rapidly increasing in numbers.

While in Leghorn recently the King of Italy received an invitation from the local Roman Catholic bishop to meet him at the cathedral. "Tell his 'highness,'" said young Victor Emanuel, "that the King will see him at the municipal almshouse." And to that place straightway the crestfallen prelate betook himself.

*Il Rinnovamento*, of Rome, is authority for the statement that Bishop Spalding, of Peoria, Ill., in a lecture, said: "There is no need for new saints or new relics." This is quite true, and everybody, outside of the interested ones, knows it. The market is overloaded with these two articles. Further, these commodities are of no value except to fill the pockets of the priests and the treasury of the Roman Church. Perhaps that is why he was passed by in the appointment to the archbishopric of Chicago, as he confidently expected. It is dangerous for any priest to express his honest convictions. Dr. Spalding now realizes this.

It is announced that Pope Leo XIII has received from Spain money presents amounting to 780,000 francs;

also, that he has figured as legatee in many wills throughout the Catholic world, the aggregate amount thus left to him being some \$600,000. There is, therefore, no immediate danger of Peter's self-proclaimed successor repeating his declaration, "Silver and gold have I none." Neither, however, can he say, "In the name of Jesus Christ rise up and walk."

The Figueras, Spain, *Heraldo*, says: "Catholics are Romans before being Spaniards." The writer is in a position to know whereof he speaks. But how does that statement strike the citizens of this country? Is our Roman Catholic population American before being Roman? Those who are at the helm of the government should make sure as to this point, and see that in America all be Americans before and above all. Roman and American do not go well together.

"De Servanda Fide" is the name of the last papal society. It has been created to prevent Catholics from deserting Rome and "going over" to the truths of the Gospel. Protestantism is making large inroads into Romanism all over the world. If anyone doubts this fact, this last creature of Jesuit ingenuity should convince even the most skeptically inclined.

According to the *Fortnightly Review* a movement is on foot in England, whereby 150 English Roman Catholic priests are considering a reform within the bounds of the Mother Church. They aim mainly at checking the ever-growing sway and ambition of the numerous congregations and religious orders in the affairs of the Church at large. May they get better results—to themselves, at any rate—than Brother Savonarola!

## Forges Needed !

BY THE REV. A. MILANESI.

This heading may startle the reader, but if he will read what follows he will see that it is quite appropriate. What we of the Pennsylvania anthracite coal region need most are not institutions of higher learning, libraries or even churches, but forges. We need forges where the hearts and minds of 200,000 people of foreign birth and speech can be brought into proper shape, and where these men and women can be made to understand and realize that they have duties towards their fellowmen, as well as toward God. Missions, with all that goes to make of these human beings capable citizens and intelligent Christians — kindergartens, English night schools, and Sabbath schools — missions are the crying need.

Many American Christians have for months been decrying their lawlessness, hard-heartedness, ignorance and superstition; but none, so far, have lifted a finger to do for them what all vie with each other to do for the far-off Hindus and Tibetans.

By this time all users of the black diamond ought to be convinced that mainly upon this great body of non-Americans, the nation depends for its anthracite coal. Now, apart from our Christian duty, does it pay to improve the intellectual, moral and religious conditions of these thousands, thrust by Providence upon these shores? Let those answer who are feeling the rigor of the season, and who wish that these grimy foreigners would try better to live up to the Golden Rule. If, then, you desire them to be what they are not, lift up your hand and your voice; your

help is needed. They are quite unable to lift themselves, for the mire of ignorance and superstition reaches up to their neck. Some one else must reach out a helping hand to them.

As such they are, indisputably, an undigested element in the community. But it is an unwarranted and preposterous conclusion to say that they cannot be digested. Has anything been done to justify any such presumption? Nothing worthy of mention. An occasional missionary has been set to work, but in scarcely any instance has he been provided with proper equipment for the very serious and heavy task of enlightenment and evangelization. Yet these isolated experiments, as far as they went, proved eminently successful and satisfactory.

The most important work done at present, is by an Italian Presbyterian Mission, located in Pittston, Pa., where, within a radius of five miles, there are not less than five thousand of these sturdy fellows from Italy. There are Sunday services, a Sabbath school, a night school for teaching English, a singing class, and an occasional "Civic Duties" class. The Sunday service and school, together with the meetings at the branch stations at Wilkesbarre and Old Forge, have a combined average attendance of over two hundred people; while the Night School, which holds its sessions three times a week, all the year round, has a weekly attendance, summer and winter, of nearly a hundred pupils of all ages, from five to fifty. This school, though held in very humble and uncomfortable quarters, and with only the missionary to teach, has been more useful to the people of Italian speech than all the

public schools of the region taken together; not because the public schools are inefficient, but because they could not properly do the work, the pupils not knowing English, and the teachers being ignorant of Italian. In the two years that the Italian night school has existed, it has sent out many men and youths of whom any community might be proud.

Now, with the exception of the only Sunday service, for which the American mother church, on the other side of the Susquehanna, lets them have its chapel (early in the morning and for one hour only), where is all this work carried on? In the missionary's own dwelling. Nothing unusual, of course. But let us be provided with proper, comfortable, attractive and central quarters, and the tens would quickly spring into hundreds; and, in time, these hundreds from Pittston would leaven the whole 40,000 Italians in the anthracite region. Happily, the Italian brethren themselves have fully grasped the situation and already secured a fine lot, centrally located, on which to erect a capacious edifice. They have only \$300 more to pay for it. And if those who wish to see these people converted will give a helping hand, this little Presbyterian Mission will be a burning and shining light to the 200,000 grimy people of foreign birth and speech, who live in the shadow of the green hills and black culm piles of Pennsylvania.

An abundance of raw material, you see, but no forges at which to mould it into shape.

What are you going to do? We do not ask for colleges or libraries, but we should be grateful for a few stones with which to build up missions first.

Pittston, Pa., January, 1903.

## Two Good Works.

There are many claims on the benevolence of our readers in connection with their own churches and missionary societies, but we hope they will not overlook the need of a chapel for the Italian Protestants in Pittston, Pa., where our brother, Rev. Antonio Milanesi is laboring with such zeal and devotion. As noted in the January CONVERTED CATHOLIC Christ's Mission was privileged to send him fifty dollars to start a fund for the purchase of a site for the chapel, and when Brother Milanesi read the letter conveying the contribution to his congregation of Italian miners they subscribed three hundred dollars, though they had suffered terribly from the coal strike. The contribution sent by Christ's Mission was the gift of the brilliant author of the work that treats of the mining region, "How He Made His Fortune," and she made a further donation of fifty copies of the book for the benefit of this mission to the Italians. The work in Pittston commends itself to all of us. Let us all help it.

Another good work has been undertaken by our brother, Rev. A. Lambert in Porto Rico. He has selected a site for a church in Arecibo where he has gathered a large congregation of the natives, all converts from the Roman Catholic Church, and he needs one thousand dollars to complete the purchase. The orphan asylum which he conducted last year and which many of our friends helped through its initiatory stages, has been transferred to a Protestant missionary society, and our brother is now free to begin the erection of a church. We are confident the friends who

have followed the successful career of this zealous converted priest who for nine years has been a most useful Protestant missionary, will continue to cheer him on in his work of winning souls for Christ and delivering them from the awful condition in which they had suffered from the superstitions of the Roman Church. It is hard work, for there are priests still in Porto Rico and they are obstructing Brother Lambert's work by every Jesuitical device. Let us make the work lighter for him and cheer his heart by helping him to put up a building for his congregation. It is a great joy to Christ's Mission that those gentlemen who came to it as priests of Rome are now as converted men doing a great work for the cause of Christ among their former brethren.

#### DEPARTED FRIENDS.

WILLIAM J. EGGE.

One of the most interesting sketches that appeared in this Magazine in 1897 was the biographical notice of Mr. William J. Egge, Sr., of Allentown, Pa., which was published in the issue for March of that year, with a portrait of our venerable friend. In the August Magazine of last year there was also reference to him after our visit to Allentown in July. He was then suffering from the weight of years but he was as clear in mind, as genial in manner, as fervent in prayer and as strong in faith in the crucified Saviour as he ever was. Still, in view of his 82 years of life, it was not a surprise when the notice came last month that our beloved friend had passed from earth to heaven.

Though the weather was inclem-

ent we attended the funeral at Allentown and for the last time on earth looked upon the face of this good man. He was respected and honored in his own city and was loved by all who knew him. To his children and grandchildren he has left the priceless legacy of a good name. As a successful business man, an upright citizen, a devout Christian and an indefatigable worker in the cause of Christ, he was an example to the community. We shall miss our beloved friend and his support of the work of Christ's Mission, but we shall meet again in the Father's house where there will be many whom Father Egge, as he was affectionately called in Allentown, led and helped to the knowledge of the truth.

MRS. ANN EVANS.

Another dear friend who has been called home to God was Mrs. Ann Evans, who was much interested in the work of the Mission. She was a beautiful Christian, gracious in manner and cheerful in disposition, who had served the Lord, not in word only but in good works. She was the sister of Mrs. Bella Cooke, the consecrated Christian who, though confined to her bed for nearly fifty years, has been a blessing to thousands by her sweet resignation and faithful testimony. Mrs. Evans was a member of the Methodist Episcopal Church, and was always ever interested in Christian work.

REV. J. M. STIFLER, D.D.

Crozer Seminary, Chester, Pa., has lost one of the ablest members of its faculty, and we have lost a personal friend and a warm admirer of this Magazine in the death of Dr. J. M. Stifler, who, while giving a course of lectures at the Gordon Mis-

sionary Training School, in Boston, last December, was suddenly stricken. The last time we had met Dr. Stifler was at the funeral of our beloved brother George C. Needham, a year ago. As a teacher of sound doctrine Dr. Stifler was greatly needed in these times. He had a warm place in his heart for converts from the Church of Rome and was much interested in the work of Christ's Mission. A large-hearted, courteous Christian gentleman, a learned scholar and a faithful minister of Christ has left the scene of his labor here to be present with the Lord.

### ♦♦♦ **Abram S. Hewitt.**

In the death of Mr. Hewitt last month, the city of New York lost its foremost citizen. This was the almost universal sentiment of the people, the Irish Roman Catholic of the city forming the only exception because he would not pander to their bigotry and prejudices.

In 1888 he was Mayor of this city, and, although he was elected as a Democrat, he was not the man to put a higher value on the votes of his constituents than on the highest principles of real Americanism.

On March 6 of that year, a delegation from certain Irish Catholic Societies waited on him and asked him to review their parade on St. Patrick's Day. The spokesman, unfortunately for him, began with an allusion to the Irish Democratic vote. He soon found out his blunder.

Mr. Hewitt promptly replied: "I will not review your parade. I don't care whether you vote for me or not. You started off by a reference to the Irish Democratic vote. Let us understand each other thoroughly. I

may be a candidate for Mayor or for Governor or for President, and I may want all the Democratic votes I can get. We all know that the Irish vote is strong enough to elect any candidate in this city for whom it is cast. But for the purpose of getting that vote I shall not get down to them and review their parade, nor for that matter, the parades of Dutch, Scotch, Germans or English. I tell you now, that I shall review no parades except those which I am officially required as Mayor to review."

Courage like this in expressing his honest sentiments and maintaining American principles was characteristic of Mr. Hewitt.

This action of Mr. Hewitt aroused much controversy in the press and elsewhere. Many citizens, even of foreign extraction, vigorously upheld his course, although the Roman Catholics did their best to use the incident to his injury.

He emphasized his position, however, a few days later, when he refused to allow the Irish flag to be displayed on the City Hall on the 17th of March, although he directed the American flag to be put up mast high on that day. The ground that he took he thus stated: "If it be right that Ireland should be governed by Irishmen, as France is governed by Frenchmen, and Germany by Germans, then it is equally true that America should be governed by Americans, and that, so far as the flag is the symbol of Home Rule, it, and it alone, should float from the seat of sovereignty."

The death of such a man is a serious loss, not only to his own city, but to the whole nation; especially in these days when so many politicians fail to do their duty as citizens, when they are likely to offend Roman Catholics by that course.

## REVIEW OF A CARDINAL'S OPINION.

BY MRS. MARTHA C. M. FISHER, WASHINGTON, D. C.

Some months ago an article which appeared in a leading journal created a sensation as to the status of the woman of to-day, socially and intellectually; more particularly as the opinion given was from a religious point of view, and from no less a personage than Cardinal Gibbons.

The reverend gentleman condemns absolutely "the new school of female progress, the woman's rights question"—whatever that may mean—"the growth of woman's clubs, ologies, scientific studies, and even her entering branches of trade and commerce and pursuing all lines of thought," which he calls "a restless wandering through the world in fields foreign to all her faculties and strength" (mental and physical strength is here implied). All this he terms "a sad and dangerous change which confronts us."

After sounding this super-sensitive alarm bell, his naturally kind and sympathetic feelings rise to the surface and he suggests a happy outlet for all her restlessness of mind and body, and would allow woman, once in a while, to take part in a game of golf, or any other outdoor exercise befitting her station, going so far as to say he "sees no harm in this."

Here, the recollection of a scripture narrative brings to mind the fact that the great Apostle Paul did not see any harm in the business pursuits of trade and commerce in which his friend, the woman Lydia, of Thyatira, was engaged; she entertained him and the brethren who were with him for many days, and received from him the word of God.

In the exuberance of his pious study of the woman question the Cardinal reminds us of "the high privilege of motherhood—the most divinely sanctioned and noblest of all earthly positions," and proceeds to ask, "Could she find a more exalted mission, one more noble or influential than Christian wifehood and motherhood?" Glowing with his subject, he does not hesitate to hold up as a model, for "all" women of the present day, the mother of Christ as "the great pattern of virtue, and all that goes to make the perfect woman." Did the writer forget *all* about the jealously guarded sisterhoods of his church to whom, surely, marriage is forbidden under most cruel penalties?

Here, undoubtedly, is a very noble model, but, we are obliged to consider the one fact—that she was a young Hebrew maiden, chosen of God to bear an important part in the fulfilment of the great prophecy of Isaiah concerning the coming of the Redeemer of the world.

"Behold a virgin shall bear a son"  
\* \* \* For unto us a child is born, unto us a son is given and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace!

Turning to the New Testament, our only source of knowledge of this "highly favored" Jewish girl, we find a very brief record of the mother and educator of the child Jesus.

In the conditions of humanity un-

der which the mighty Son of God had humbled himself to be born of a woman that he might fulfil all the Father's will in the carrying out of that wondrous plan of salvation, which even the holy angels could not comprehend, were the weakness and needs of the human babe—all His, and to be supplied by a human mother. It was from her that the holy child, who was to increase in wisdom and stature, was to learn the daily lessons of progress through infancy and childhood. Human language He learned from her lips, progressing under her guidance to the reading and study of the sacred records of the law and the prophets, and the sacred poetry of the Psalms. She was the constant guide and companion of His childhood and youth, and His most intimate friend for thirty years. Yet in regard to all this there is not only an utter silence of holy Scripture, but also of any authentic tradition of the second and third centuries. St. John, with whom Mary lived after the Saviour's death, makes but the briefest possible references to her in his gospel.

Does not this reticence impress us as being a Divine decree of secrecy?

How we naturally yearn for pages which would have opened up to us the beautiful family life at Nazareth! But sealed they must remain. All that we can glean from the gospels are St. John's brief allusions, one slight mention in the Book of Acts, the first two chapters of St. Matthew, and the first two chapters of St. Luke.

A writer on "Woman in Sacred History" remarks that "a fine human being is never the product of one generation, but rather the outcome of a growth of ages. Mary was the off-

spring and flower of a race selected centuries before from the finest physical stock of the world, watched over, trained and cultured by Divine oversight in accordance with every physical and mental law for the production of sound, vigorous, mental and bodily conditions. Her blood came to her in a channel of descent over which the laws of Moses had established a watchful care; a race where marriage had been made sacred, family life a vital point, and motherhood invested, by Divine command, with special sanctity."

There is evidence that Mary not only had the sacred name of the first great prophetess, but that she inherited in line of descent the poetic and prophetic temperament.

In reading the sacred Hebrew Scriptures she drew inspiration, doubtless, from the portrayal of the lives of holy and noble women of her country's history in widely divergent lines of thought and action. She saw that woman, equally with man, was liable to receive prophetic inspiration, and that not only were women appointed of God to fill the high stations of prophet and poet, but to be leaders of men, of kings, and even of armies!

Through the prophet Micah God thus addresses his people: "I sent before thee Moses and Aaron and Miriam."

Deborah—mother, judge, inspirer, leader, and poet of her nation, and whose husband's name is known to us, only because he was the Judge's husband, was, under God, the great strategic commander of the military forces which conquered a cruel tyrant who had oppressed Israel for twenty years.

The great warrior Barak would only accept the plan of battle unfolded to him by Deborah on condition that she would in person lead, with him, the forces in the field. This she did, and he obeyed her commands implicitly. Deborah, in her grand pean of praise, gives all the glory of victory to God; and, also, by inspiration of His Spirit, she does not hesitate to proclaim the human instrumentality of its accomplishment. Gladly did the man—Barak, the great general of the forces, sing it with her before all the people. She begins with a proclamation to all kings and princes, and then proceeds: "I, even I, will sing unto the Lord; \* \* \* The inhabitants of the villages ceased in Israel until that I, Deborah, arose, a mother in Israel." The fifth chapter of the Book of Judges recites the whole grand song.

To a superficial critic Deborah might have seemed—and probably did seem to many—"a restless woman entering fields foreign to all her faculties and strength!" Not such would be the verdict of the true and earnest searcher after the treasures of wisdom revealed in the sacred pages.

The triumphant song of Miriam over Israel's Egyptian tyrants, and that of Deborah over their Canaanitish oppressors, are considered the oldest poems extant written by woman.

In those days of His Church the inspired Book of God, that Word of Life, which He has expressly commanded to be given to "every creature under heaven," was not forbidden, as now, to "the common people." The "infallible" Popedom had not arisen; nor were millions of women

then consigned hopelessly—from blooming girlhood to withered age—to convents, nunneries, vocations—prisoners for life. For thesethere is no wifehood or holy motherhood; this is the vestal virgin system of Pagan Rome transmitted to Papal Rome. And these poor women are denied all access to the Sacred Book, being allowed only a few detached passages doled out by that self-assumed Power which we might fitly style the Roman Angel of the Seals; which has dared both to "take from" and to "add to," according to his own pleasure.

Following in the line of women leaders of men in sacred history we find Huldah, in the reign of Hezekiah, the interpreter of God's will to man, and many others. These were the spiritual forerunners of Mary—with the stories of whom her youthful thoughts must have been familiar.

The strongly poetical side of her nature is revealed in the one magnificent hymn which has a place in the sacred records.

Being of royal lineage, though in humble circumstances, Mary no doubt cherished the traditions of her house with secret fervor, and like all Judean women was intensely national in her feelings; and here women of the present day may assuredly learn lessons of devout patriotism. This was a time of her nation's deep humiliation. The sacred land was under the rule of Pagan Rome, and we may imagine Mary as one of the silent mourners who pondered the Scriptures and "looked for salvation in Israel." The family life in Nazareth we can easily imagine to have been one of duties well performed—the mournful memories of past na-

tional glory cheered by faith and prayer and with longing hopes for the future. Joseph, in accordance with that excellent custom of Jewish law which required every man to be taught a mechanical trade, found occupation in carpentry. Of his life, with wife and holy babe, in Egypt, there is no record. How plainly all this silence shows us that it is not Mary or Joseph whom we are to follow, or by whom we are saved, but only Christ.

We will not seem discourteous to the critic of "restless women" or to his high position in the Roman Church in America—for Roman Church it must ever be in America—by closing this article without giving a little consideration to that practice of his Church, Mariolatry.

When it was once started by Papal Church conventions, where political factions fought for and against it, the current of enthusiasm for the Madonna soon passed all bounds and absorbed into itself what belonged only to the Saviour of mankind. The Divine Christ, so full of love, of tenderest sympathy, of pitying, overflowing mercy, came to be but dimly perceived—overshadowed by the imagined glories of Mary, his human mother. To the mind of the Roman Church and its followers, Christ was only the awful Judge whom Michael Angelo painted in his terrific picture grasping thunderbolts and dealing damnation on lost souls while His pitiful mother hides her eyes from the sight!

To Mary have been ascribed, one after the other, all the Divine attributes and offices. She is represented commanding her Son in heaven with the authority of a mother; and He is

held to owe her submissive obedience. "She being identified with Him in all that He is, and does, is received with Him in the sacrament and is manifest in the real Presence," says Dr. Pusey, in "Eirenicon." So, by the enormous growth of an idea, there comes to be at last no God but Mary!

Dr. Luther describes in his experiences how completely his idea of the true Redeemer was hidden from his mind by such representation; that in the ceremony of the Mass he trembled and his knees sunk under him for fear, on account of the presence of Christ, the Judge of the earth! In early ecclesiastical history there is not to be found a single trace of all this peculiar veneration of Mary. None of the apocryphal gospels have higher antiquity than the third or fourth century.

In an article by Rev. F. Meyrick, M.A., late fellow and tutor of Trinity College, Oxford, he says: "What was the origin of this cultus? Certainly not the Bible—there is not a word from which it could be inferred; nor in the creeds, nor in the fathers of the first five centuries. We may trace every page they have left us, and we shall find nothing of the kind. There is nothing of the sort in the supposed works of Hermas and Barnabas, nor in the real works of Clement, Ignatius and Polycarp; that is, the doctrine is not to be found in the first century. There is nothing in Justin Martyr, Tatian, Anathagoras, Theophilus, Clement of Alexandria, Tertullian; that is to say, nothing in the second century." He goes on reviewing the authors of the third, fourth and fifth centuries, and shows that there are no traces of this feeling; but on quite the contrary, he

cites passages from the fathers of the first three or four centuries, in which Mary is freely spoken of and criticized, and represented as subject to sins of infirmity, like other Christians. Tertullian speaks of her "unbelief;" Origen interprets the sword that should pierce through her heart as "unbelief;" St. Basil, in the fourth century, gives the same interpretation; and in the fifth century St. Chrysostom accuses her of excessive ambition, foolish arrogance, and vainglory, in wishing to speak with Jesus while engaged in public ministries. A number of others are quoted, alluding to her in a manner that must be very painful to the sensibilities of those, even, who never cherished for Mary a superstitious veneration, but with the New Testament in their hands feel that such comments are not without harshness to that noble and lovely woman so truly blessed of God.

As to the criticism on woman's taking up "scientific studies, and even entering branches of trade and commerce," permission is craved to remind his eminence of one great scientist, who had evidently escaped his memory, who has received the admiration and gratitude of a world, without one thought of unwomanliness attaching to her name. The fact remains that the whole world of scientists in astronomy are equally indebted to Caroline Lucretia, the sister of the great astronomer Herschel. She was his constant helper and prompter, and was often the discoverer not only of distant suns, comets, and nebulae of which worlds were forming, but of vital points in his patient, painstaking work of reducing to system the distances and

movements of the heavenly bodies. Nearly all of the almost endless arithmetical calculations were perfectly worked out by her "restless" woman's mind and fingers!

I fear she could not have found time for the intricacies of golf. Here thoughts which cannot be repressed cry out, "Poor Galileo!" No sister's help had he in discoveries in fields of truth and science. The Pope and the monstrous Inquisition would have crushed her as they crushed him. Read the article on "Galileo" in the "Americanized Encyclopedia."

Montalembert, the historian, and whose wife was sister of one of the ministers of Pope Pius IX, asserts that the greatness of all men who have become truly great has been achieved chiefly through association with truly noble women—those of intellect and of culture along far-reaching lines of thought.

### **The Greatest Book.**

Kant, the philosopher and agnostic, paid this tribute to the Bible:

"The existence of the Bible as a book for the people is the greatest benefit which the human race has ever experienced. Every attempt to belittle it, or to do away with it entirely, is a crime against humanity. If there are to be miracles this book in which the account of miracles occur only incidentally, as historical confirmations of the doctrines of rational religion, is itself the greatest miracle. For here we have a system of religious doctrines and beliefs that has been built up without the help of Greek philosophy by unlearned persons, and that has, more than any other, exercised an influence for good upon the hearts and lives of men."

**FATHER O'CONNOR'S LETTERS TO CARDINAL GIBBONS.**

SIXTH SERIES.

X.

NEW YORK, FEBRUARY, 1903.

Sir:—In these letters I have called attention more than once to your attempts to break into American society, political and social, and have recorded the success that in a few instances has attended your efforts. We all remember the time in the Fall of 1899, when a sword of honor, the gift of the American people, was presented to Admiral Dewey by President McKinley, and how you obtruded your presence on the occasion. You stood between the President and the Admiral on the porch of the Capitol at Washington, the central figure of the ceremony, arrogating to yourself the honors that were designed for the hero of Manila. All wondered at your effrontery. Dewey had destroyed the Spanish fleet at Manila, and when he returned home the enthusiasm of the people was unbounded. The great reception accorded him in this city was duplicated in Washington. He was the idol of the hour, and would have continued our hero if you and your Church had not made him ridiculous. Your presence on that occasion was explicable on the theory that our Government wished all the world to see that though we had driven Spain out of this continent, and she was the most Catholic nation in the world, we had no hard feelings against the Roman Catholic Church. And as an evidence of good faith and good will you, as the representative of the head of the Roman Catholic Church, were permitted to take part in this ovation to Admiral Dewey. But the mystery of your insolence on the occasion was not unraveled until a few weeks later when Dewey espoused a Catholic-wife. You knew then he was engaged to this lady, for the marriage was performed by the priest of the parish in Washington where she attended mass and to whom she went to confession.

[It would be another story to relate the circumstances that attend the intercourse of a confessor and his penitents, and how such information as he gains is treasured up for future use. I will only say in reference to that, what is known to every priest, that it is a part of your duty and that of every bishop in the Roman Catholic Church to gain all possible information regarding people of prominence, and the priests are the agents of the bishops in such work. This is not the time or place, however, to discuss that subject.]

Admiral Dewey married the Catholic woman, and the idol was broken. You thought you had captured the destroyer of the Spanish fleet and safely landed him in the Roman net. But within a few months after this misstep the Admiral recovered himself, and the wife also regained her senses by returning to the faith of her fathers. Both are now members of the Protestant Episcopal Church. You see, you did not gain much by that Jesuitical trick.

We remember further how a year ago you contrived to hold a reception in one of the rooms of the White House while President Roosevelt

was formally receiving the officials of the Government and the representatives of foreign countries. After greeting the President you withdrew to the East Room and there, in the full regalia of your pontifical attire, cardinal red cassock, stockings, cap, etc., you held a reception of your own that, as the press despatches said, outshone that of the President. It was also noted that the President was annoyed at this breach of courtesy. But you had gained your point by impressing public men with a sense of your importance as the representative of the Roman Catholic vote in the United States.

This year we find you again in Washington, moving in political and social circles, with the press duly instructed to beat the drum as a mountebank announces the arrival of his show. One despatch from Washington said, Cardinal Gibbons was the guest of Adjutant-General Corbin at dinner, where he met the great financier, J. Pierpont Morgan and many other distinguished men. Of course, what transpires at a private dinner party is not a subject of public discussion. But the point here is that General Corbin's wife is a Roman Catholic, and it is through such alliances that you seek to enhance the prestige of your Church and make it the predominant force in this country. In the last few years there has been a notable increase in the marriages of prominent and wealthy Protestants and Roman Catholic young women. It is not necessary to specify them. But it never happens that an obscure Protestant is selected as the victim to be offered on the Roman altar. You and the priests of your Church, the confessors of the Roman Catholic party, take good care of that. While it can be said of those happily mated that marriages are made in heaven, and of others that there is no accounting for taste, it is certain that "mixed marriages" in many instances are the work of the priests. Only such marriages are opposed by your Church where the priest is ignored, and they are very few.

The example set by General Corbin, Senator Chauncey M. Depew and other prominent men in taking Catholic wives has quickened the desire of the females of your Church for such marriages. In the natural order it is right and proper that everyone should seek distinction in marriage as in the other conditions of life, and it is not intended here to reflect on the aspirations of the Roman Catholics who are attracted by such alliances. But as I have had much experience in dealing with such cases, or, perhaps, I should say, rather, in preventing such marriages, and counsel is sought for frequently by Protestants who think that my knowledge of the ways of Rome might be of service to them in a matter of so much importance where not only the happiness of individuals is concerned, but the welfare of families is at stake, it may be well to lay down some principles that would be useful to all concerned.

It so rarely happens that the social conditions between Protestants and Roman Catholics are equal, not only in this country, but all the world over, that all the advantages of mixed marriages are gained by the Catholics. Hence, if there should be concessions, they should be made by the inferior, the Catholic party. This consideration does not occur to the Protestant at the beginning of the acquaintance. When, however, propinquity and other

attractions have brought the affair to the point of decision, the ways and means of accomplishing the union present themselves. Then the work of your Church becomes apparent. From time to time, as the courtship has progressed, suggestions have been made and hints thrown out that the Roman Catholic Church was not very different from other churches, and the Protestant is invited to attend mass and hear a colorless sermon. If he is a Christian the Roman ceremonies are not only meaningless to him, they are distasteful, and he does not hesitate to say so. Then he invites his Catholic friend to attend service in his church, and in nine cases out of ten is met with a refusal. Usually, there is a compromise that each party can continue in the religious state hitherto existing. The efforts to "convert" the Protestant cease, for the prize to be gained is too valuable. At this point I would say from my experience that if the Protestant has a clear testimony and can give a reason for the faith that is in him, drawn from his own heart—if he is in conscious communion with Christ, he will be led to seek the conversion of the Roman Catholic friend with the happiest result. It has been my privilege to have cognizance of scores of such cases. Of course, if he is not a Christian who knows not the way of salvation, who does not believe with the heart as well as the intellect, he cannot bring the Roman Catholic to the knowledge of Christ the Saviour.

Where there is a sort of armed neutrality on the religious question, and each one decides to continue in the original state, the Catholic will require that the marriage ceremony shall be performed by a priest. If the Protestant is so weak as to yield to this demand, he must sign the following document:

I, the undersigned, being desirous of contracting marriage with  
 before a Catholic Priest duly authorized by a special  
 dispensation from (His Eminence the Cardinal Archbishop of Baltimore,  
 or the Right Reverend Bishop of ) do promise in  
 presence of the Reverend and of  
 witness attending for this purpose,  
 that all the children born of my marriage with  
 shall be baptized and educated in the Catholic Religion, and moreover that  
 I will by no means whatsoever hinder or obstruct the said  
 in the exercise of the said Religion; I also  
 promise that in the solemnization of my marriage there shall be only the  
 Catholic ceremony.

In Testimony Whereof I have signed this document in the presence of  
 Reverend and the said witness  
 on this day of the month of  
 (Signature)

(The blanks are filled up by the priest who performs the ceremony.)

In special circumstances where there is great wealth and other large inducements the Protestant may not be required to subscribe to that document. But such cases are few. The man who signs a paper of that kind in order to marry a Roman Catholic cannot expect to find happiness in the

married state. He cannot ask the blessing of God in performing such an act, and he cannot receive the approval of honorable men. He has a right to marry the woman and even to go over to the Roman Catholic Church if he chooses. But as a Protestant he has no right from God or man to sign away the spiritual birthright of the children that may be the issue of the marriage. He cannot mortgage their souls to a religious system in which he does not believe. Whatever his standing may be he is a dastard if he signs such a paper, and his life will be miserable. Wisely has the Apostle said, "Be ye not unequally yoked together."

Preaching in your Cathedral in Baltimore the first Sunday of this month you said in reference to the evil of divorce: "A lady prominent in social life said to me last year: 'I do not recognize any law, human or divine, that can deprive a husband or wife of the right to separate and to enter fresh espousals when they cannot live in harmony together.'"

That lady was, doubtless, a Protestant, who had married a Roman Catholic, and against whom the anger of the Lord had been kindled. Many of the divorces granted by the courts are the result of mixed marriages where the ceremony has been performed by the priests. No good can come to the Protestant from such a marriage, and much evil is usually the result. The priest that has charge of the Roman Catholic's soul is a spectre that comes between the husband and wife. When consulted by Protestants in such cases my past experience as a priest of your Church enables me to direct them aright, and thus save many from unhappiness. All that I know on the subject could be summed up in the sentence: Don't marry a Roman Catholic.

Yours truly,

JAMES A. O'CONNOR.

An esteemed friend writes from Washington under date of January 22: "During a visit from my pastor, we had a long talk about the work of Christ's Mission. He enjoys the Magazine and feels the importance of the work. He mentioned what he calls the 'great liberality' of some of the prominent ministers in Washington toward the Roman Catholic Church. He expressed great pleasure at the stand taken by the independent Catholics in the Philippines. What a grand movement that is! Do we not see in it God's own hand to bring those people out of their house of bondage? It brings to my mind Daniel's vision; and it seems

as if the image 'great and terrible'—to that people the mixture of pagan and papal stuff that has held them so long in cruel ignorance and superstition—is now beginning to disintegrate and that no power on earth can stop the crumbling.

"God grant that the disintegration of the image thus begun in the Philippines may go on here throughout the length and breadth of our own dear land!

"The first issue of THE CONVERTED CATHOLIC for 1903 is excellent—truly wise and good. Your letter to the Cardinal is so timely and bright and quite unanswerable."

**A YEAR IN ST. MARGARET'S CONVENT.**

BY P. H. C.

## CHAPTER XXX.

Judge Burton left the city on the business which he expected to occupy him during a great part of the summer; he had much wealth, and, therefore, many cares, and he wished to get his distant business arranged so that he might spend a quiet winter at home with his daughter. He had taken leave of Mr. Lysle with a pleasant smile, and an assurance that all would be well with Helen. He knew that she had united herself to the Roman Catholic Church, for she had sought and obtained his consent to that measure; yet since it was done, he could not repress a feeling of regret and annoyance, as often as it recurred to his mind. He reassured himself, however, by the thought that she had every comfort and care where she was, and that in a brief period he should have her entirely under his own influence, when he should doubtless be able to remove any opinions she might have imbibed not in accordance with his own views. In spite of himself the conversation with Doctor Leighton and Mr. Lysle had made a deep impression on him; he tried to shake it off by dwelling on his reasons for placing his daughter in the Convent and for keeping her there, and especially on the polished manners of the Lady Superior, and her affection for Helen, which had been elaborately displayed on the occasion of his last visit, but all would not do; the thought of his child followed him whithersoever he went, the pale, thin face to which the Mother assured him the recreations of vacation would restore the bloom, haunted him by day and by night. It distracted him from his business; his anxiety was not relieved by a single letter, although others were constantly forwarded to him, and before three weeks were passed he turned his steps homeward, determined to take Helen with him.

How short-sighted are the purposes of man! Judge Burton had proceeded only a day's journey on his homeward route, when the train on which he traveled met with one of those melancholy accidents so common in railroad travel, which precipitate a score of souls into eternity, and throw as many families into mourning, while those who escape with broken limbs as mementos, have too much cause for thankfulness, and are too much occupied with their own concerns to make much inquest into the degree of guilt incurred by directors or other officials. Judge Burton was, on this occasion, one of those happy ones who escaped with only a wound; but that was on the head, and although it was not pronounced dangerous, the physician in attendance declared he would not be answerable for the consequences should he persist, as he wished to do, in continuing his journey, and he was thus compelled to remain for two weeks under treatment at a small town to which the sufferers had been taken. At the end of that time the railroad was again put in requisition, and in due time he found himself once more in the familiar reception room of the Convent at —, an unexpected guest, but the Superior was there, just dismissing a visitor. Judge Burton felt too anxious now to bandy compliments, and the lady herself seemed, he thought, strangely disconcerted.

"I wish to see Helen," he said, after a hasty salutation.

"I am sorry, but she is not here," replied the Mistress-General, after a slight hesitation.

"Not here!" exclaimed Judge Burton.

"No, she went yesterday to visit a schoolmate, and she will be absent several days, so you will be deprived of the pleasure of seeing her on this visit, for I presume, that as usual, you are in a hurry; you gentlemen of the world have so many occupations. But Helen is quite well, I assure you."

"I wish to see her; give me, if you please, directions to find her, and I will go there immediately."

"O dear! it is too far for you to go."

"No place is too distant for me to go to see my child," said the visitor, decidedly, "be pleased to give me the address."

"I don't know——"

"Not know where my daughter, who is under your care, is gone!" exclaimed the father.

"No—yes, she went yesterday, without my permission, but I will go and see."

The contradictory statements and the evident trepidation of the Superior, convinced Judge Burton that something was wrong, but the last assertion, he felt assured, was false.

"Tell me instantly where my daughter is, madam; I well know she never left this house without your permission; prevarication is useless; wherever she is, I will see her."

So stern and determined now was Judge Burton's manner that the Mother, driven from her subterfuges, answered: "Helen really is a little sick, and I thought it best you should not see her just now; she will very soon be well, I am sure. Fathers are so easily alarmed."

"Lead the way to her," said Judge Burton.

"Let me go and prepare the child," cried the Mistress, pathetically "the surprise will be too great for her."

"Lead the way, madam!" reiterated the father, in a voice hoarse with excitement and suppressed indignation.

Thus admonished, she moved to the door, and Judge Burton followed upstairs through the long corridor. She walked now slowly, then paused irresolutely, and again proceeded, as the nervous step of her companion came close behind her.

"Enough of this, madam, delay will not avail; bring me to my daughter."

With desperate effort the Superior stepped back and opened the door of a small, though pleasant-looking room, and Judge Burton entered. The noise roused Helen, who lay on the little couch, and, springing up, "My father!" she cried, as she fell into his extended arms; but the joyful surprise was too much for the enfeebled invalid, and the father unclasped the cold hands and laid tenderly down the inanimate form from which all consciousness had fled.

"I told you so," exclaimed the Superior; "I told you she ought to be prepared."

"Silence!" said Judge Burton, putting aside the officious hands, as he chafed alternately the icy fingers and the pulseless temples, and pressed his lips to the marble brow until the languid eyes opened and the lips moved with returning animation.

"Dear father, don't leave me!" she whispered.

"Never, never, my child! they have murdered you; there, there"—as he wiped away her tears, which now flowed freely. "I will take you away directly—why did you not let me know of your illness?"

"Oh, I have written so often, and got no answer, that I began to despair."

"How is it, madam, and for what purpose have you sought to conceal from me my daughter's condition?"

"Indeed, I have not, the letters were sent; we are surely not answerable for the mails. If letters are lost, we are not to blame."

"I see it, I see it all now," said Judge Burton, and turning again to Helen, his eyes fell on the hard pallet on which she lay. "Why is it that my poor, sick child, whose wasted limbs need a bed of down, is put on this miserable pallet?"

"I did not order it," was the answer, "it was Helen's own choice."

"Yes, father," interposed Helen, "it was my choice; I would much rather lie on this than go to confession."

"And why should you do either, if you did not choose?"

Helen was silent.

"I know nothing," said the Lady Superior, looking deprecatingly on the wrathful father, "penance is the affair of the priest."

"And where is the priest?"

"Not here, not here, I assure you; they do not stay here, there is not one on the place"; and the latter assertion was most likely true at the moment, for Sister Catherine, who had been present, quickly disappeared, probably to make known the condition of things.

"Take me home, dear father, and I shall soon be well; see, I am better already," said Helen, essaying a smile.

"Yes, darling, we will go."

Judge Burton felt that he could not trust himself to upbraid the Superior with her treachery; as he looked on the anxious face of his daughter he only thought of how soonest to get her out of her power. Too weak to stand, he bore her in his arms, a light burden, indeed, to the carriage in which he had come. Soft pillows were placed, and wrappings carefully drawn around the beloved form, and another victim was borne from the inhuman Convent, her soul in such a tumult of contending feelings as the poor body was ill able to sustain; and when Judge Burton looked on the emaciated and almost inanimate face, he felt as if he were carrying away rather the corpse than the living form of his daughter. Whispered farewells and counsels had passed from the Mother and Sister Catherine to Helen, but scanty were the compliments made by Judge Burton, and, doubtless, the Superior was greatly relieved as his back was turned on the house where she presided.

(To be continued.)

**THE CONVERTED CATHOLIC.**

A MONTHLY MAGAZINE.

**Specially designed for the enlightenment of  
Roman Catholics and their conversion  
to Evangelical Christianity.**

**JAMES A. O'CONNOR, PUBLISHER,  
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**Various Notes.**

The delay in getting out the Magazine recently and especially this month has been unavoidable. But we are confident it will not occur again. Publications of the sensational type are more profitable to printers than religious papers, and the latter are frequently forced to wait until the flood of trashy literature has receded. It is a sign of the times. A few years ago the spires of churches marked the sky line in New York city; now it is the temple of mammon, the sky-scrapers that one sees on entering the city or walking the streets. But God is not dead, though many of His people are asleep.

\* \* \*

Dr. Farley, the new Archbishop of New York, who has started in his career by flourishing his shillalah over the heads of the wealthy Protestants who contribute to the missions for the Italians in this city, said at a meeting of the alumni of Fordham College, the Jesuit institution in the upper part of the city, that he was a Jesuit in heart and soul. "If I am not a regular member of the order," said he, "I was educated by them, and I am as good a Jesuit as any man living."

Who and what the Jesuits are, and why they are so powerful will be told in several numbers of THE CONVERTED CATHOLIC this year. We hope to make Volume XX better and more useful than any of its predecessors.

\* \* \*

We thank the friends who have renewed their subscriptions for this

year. Those who have forgotten to do so, and those who are in arrears for two years—several hundred, we are sorry to say—may not realize the inconvenience of delay in such a small matter. But their support is necessary to carry on the work. We hope they will remember that, and be as generous and kind hearted as they can.

\* \* \*

The bound volumes of THE CONVERTED CATHOLIC advertised in the second and third pages of the cover cannot be duplicated. Only a few numbers of some of the volumes are on hand. One order last month included a complete set; but we were unable to supply two of the volumes. A friend in Holland would pay a round price for a volume which cannot be obtained. Those who wish to possess the copies now on hand should make early application. They can be reserved until they are needed. Many of the public libraries send for single copies to replace those that have been missed or defaced, in order to complete the volumes.

\* \* \*

Orders continue to be received for the Self-Explanatory Reference Bible, published by Charles C. Cook, of the American Tract Society Building, 150 Nassau street, this city. It is the best arranged Bible we have ever used.

The books we use as premiums can be had separately. They are the best on the subjects treated.

Adolph Saphir's "Exposition of the Epistle to the Hebrews," published by D. T. Bass, 54 West 22d street, New York, is most inspiring.

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